

THE ROLE OF *NADRAN* TRADITION AS A MARITIME EDUCATION BASED ON THE LOCAL WISDOM

Lingga Utami, Dadan Saeful Ramadhan, Rengga Akbar Munggaran
Universitas Pendidikan Indonesia
utamilingga@gmail.com

ABSTRACT

In order to build Indonesia into the global maritime axis created five pillars of the global maritime axis, first is rebuilding the maritime culture of Indonesia as a form of empowerment through maritime potential aspects of education local wisdom-based. Maritime education based on the local wisdom is believed to be a form of strengthening cultural values as the basic identity of coastal communities in Cirebon is *Nadran* tradition. *Nadran* tradition carried on by the fishing communities have social values, culture and religion play a role in order to give thanks for the Earth results obtained. This study used a qualitative approach with descriptive method of analysis through data collection techniques of observation, in-depth interview and documentation study. Location of the study take one area in Cirebon is Samadikun. Informants consisted of Fishermen, *Kebayan* (readers of prayer), *Pemangku Hajat* (indigenous stakeholders), and a part of Keraton Cirebon. The results showed that the tradition of maritime education is a based on the local knowledge to introduce an element of social values, culture and religion of *Nadran* tradition. Process of *Nadran* tradition involves not only the fishermen as the main object in the show but the role of a part of Keraton Cirebon as indigenous stakeholders and preservation of culture. *Nadran* tradition has meaning social values, culture and religion are very thick to be used as a guide in conducting social relations in society. The conclusion that *Nadran* tradition as a representation of maritime education based on the local wisdom that contains the values of social, cultural and religious that are still run by Samadikun communities and every value internalized to the next generations. It is intended that the meaning of each process of *Nadran* tradition can be maintained continuously and sustainably.

Keywords: Fisherman, Keraton Cirebon, *Nadran*, Values

INTRODUCTION

Indonesia is one country that has the potential of rich natural resources both from the aspect of agrarian and maritime. Indonesian ocean becomes a potential in order to aim the global maritime axis is based on the philosophy Jalesveva Jayamahe meaning in our oceans victorious. Global maritime axis policy designed by the President, Joko Widodo in order to make Indonesia as a country that has a cultural identity as a nation great, strong and prosperous through the marine aspects. The concept of global maritime axis in their development through various sectors of maritime potential ranging from politics, economy, culture and education (Gindarsah & Priamarizki, 2015). In order for the purpose of being the global maritime axis reached then made five pillars includes (1) rebuilding the maritime culture of Indonesia; (2) is committed to protecting and managing marine resources with a focus on building the marine food sovereignty through the development of the fisheries industry by placing the fishermen as the main pillar; (3) The commitment to encourage the development of infrastructure and maritime connectivity by building a marine highway, ports, logistics and shipping industry and maritime tourism; (4) Diplomacy maritime Indonesia invites all partners to cooperate in the field of marine, and (5) Building a maritime defense forces.

The five pillars are believed to serve as guidelines in the maritime empowerment in Indonesia so that the goals can be achieved. In order to develop the potential of maritime referring to the five pillars of global maritime axis one initial framework that needs to be designed, namely the first pillar, rebuilding the maritime culture of Indonesia as a form of maritime potential empowerment through education aspect based on the local wisdom. In line with the mission of Indonesia Gold in 2045 expect the next generation can be the generation that has a potential, brilliant, competent, character, literate, productive and competitive based on the values of local wisdom that is believed to be a potential advancement of the nation in the global sphere. An implementation can be through educational value which is considered to have moral values, culture, nationalism positively to the change in the nation (Malihah, 2015). Maritime education based on the local wisdom believed to be a form of strengthening cultural values as the basic identity of a coastal community. The context of the idea of local wisdom in the form of cultural understanding put maritime cultural heritage as an important sector for island states (Acciaoli, 2001).

Education has a very important role in preparing the human resources into human quality and is also considered as the best medium to establish the potential that exists in Indonesia (Rokhman, et al, 2014). The process of humanization is intended that human beings have the appropriate personality values and norms to be able to interact with fellow members of the community to the surrounding natural environment. As an essential element to form the human personality in the development of the individual, in order to be individuals who have awareness in maintaining their local wisdom, the need for implementation to safeguard local knowledge to survive through education is regarded as a tribute to the heritage value of the cultural resources (Azman, et all, 2010). Local wisdom interpreted in the form of knowledge that is adapted from the daily life of the local people (Abbas, 2015). Traditional indigenous knowledge that is believed to be a hallmark of a society which develops as a result of the reciprocal relationship of people with their environment gained from life experience. The development of local knowledge from generation to generation is considered to survive and thrive on its own, meaning that local knowledge is considered as a bridge connecting the past to the present (Pattinama, 2009).

Instill maritime education based on the local wisdom implemented through tradition carried on by a society and indirectly every tradition certainly contains the meaning of social values, culture and religion, it is considered as a process of humanization and the passing on local knowledge from generation to generation. One of the traditions that are part of the maritime potential in Indonesia is carried out by the Nadran tradition in Cirebon coastal communities. Nadran tradition is a tradition as a form of expression of gratitude to God for the advantages derived from the marine sector. Linguistically Nadran tradition has meaning and social function of culture in order to manage community relations. Making of the value agreed upon as a guide in conducting social relations in society. The values of local wisdom is also considered as a tool in the maintenance and development based on the value of Indonesia's cultural character (Saputra, 2013). The tradition associated with maritime culture is translated as a paradigm island regarded as a perspective on the theory and praxis didasaran social plurality, diversity and complexity of ecosystems of the islands (Mukhlis & Setyadiharja, 2017). The coastal communities believe that the Nadran tradition contains noble values such as social values, cultural values and religious values are very thick, so it indirectly encourages a social order based on the usability values that govern the behavior and relationships of individuals in society. Therefore, the implementation and application of existing values Nadran tradition regarded as an effort in the preservation of maritime potential destinations based on local knowledge be more added as guidance in social life. Uniqueness in Nadran tradition in

Cirebon party roles in the implementation of the Keraton Cirebon to save inheritance value of Nadran tradition.

The focus of this research is how the Nadran tradition regarded as a maritime education based on the local wisdom to make the values that exist in Nadran tradition as an advantage in the process of humanization and inheritance to each generation. Further urgency maritime education based on the local wisdom is in line with one of the objectives Indonesia Gold in 2045 wanted to create human resources that the nation generation successor Think Globally, Act Locally.

RESEARCH METHOD

This research focuses on the study of Nadran tradition as a maritime education based on the local wisdom through the values that exist in Nadran tradition. Maritime potential based on local wisdom is an advantage in the context of the process of humanization and inheritance to each generation hereditary. This study used a qualitative approach with descriptive method of analysis. Location of the study take one area in Cirebon is Samadikun. Informants consisted of Fishermen, Kebayan (readers of prayer), Pemangku Hajat (indigenous stakeholders), and a part of Keraton Cirebon.

Data collection techniques in this study consists of the first, observing participants to directly observe the social life of coastal communities, the process prior to the implementation of Nadran tradition until the top event. The results of observation was seen how the values of the start process until the event contained in Nadran tradition as a form of maritime education based on the local wisdom. Second, in-depth interviews that focus on the review of the implementation process Nadran tradition and dig deeper into the values that exist in Nadran tradition. Last use documentation study with a view study about the traditions of the various reference about Nadran tradition in books, journals, or video.

FINDINGS AND DISCUSSION

Nadran Tradition as Sea Alms Coastal Community in Samadikun Cirebon

One effort to give thanks for the the Earth results obtained by the coastal communities is by holding the tradition of the sea alms. Sea alms tradition serve as a symbol of gratitude from the fishermen on the sea, so the wealth of the fish they catch (Wahyudi, 2011). One of a Sea alms tradition is Nadran also implemented in the region Samadikun according to the history of this tradition became part of the formation of the city of Cirebon. Since the days of Hindu-Buddhist kingdom triumphed until to the development of Islam in Cirebon very rapidly not make this Nadran tradition forgotten . Precisely Nadran tradition can be made, and sustainable as a form of homage to the ancestors.

The historical value is so thick in Cirebon coastal communities make Nadran tradition to be considered as a form of awareness of the ancestors prior to appreciate all the blessings given by the ruler of the sea is Baruna abundant form of maritime sector. But over time with the development of Islam in Cirebon there are change in Nadran tradition understanding that the traditions based on Islamic law by replacing Baruna with Khidir Alaihissalam Prophet and manifested to Allah SWT. Expression in the tradition of Islam is a form of supplication and prayers that are given safety with abundant fish catches (Suryanti, 2017). In Nadran tradition still make Ancak (offerings of food) to the animals in the ocean as prayers for ocean animals can breed well and also their puppet art traditions that support the implementation of this Nadran tradition. Then it can be described changes Nadran tradition in the table below:

Table 1. Changes to Tradition Nadran

No	Hindu-Buddhist Period	Islam Period
1	Still embrace animism and dynamism to believe and to believe in their ruler of the sea that is, <i>Sanghiang Naga Raja</i> , <i>Sanghiang Etoeto</i> , <i>Sanghiang Bageto</i> and <i>Sanghiang Baruna</i>	Based on Islamic law manifested to Allah SWT and Baruna change to Khidir Alaihissalam Prophet. But, in Nadran tradition still make <i>Ancak</i> (offerings of food)
2	Pray using the Java or Sanskrit language	Pray using the Arab language
3	Pray aims for the spirits of ancestors and the ruler of the sea	Pray consist of <i>tawashul</i> , <i>dzikir</i> and <i>tahlilan</i>

Table 1 shows the changes *Nadran* tradition aspects of the Hindu-Buddhist period until the development of Islam period that is currently running until now. Each process has undergone the process of acculturation blending of Hindu-Buddhist culture and Islam. Can be seen from the embodiment of whom charity dedicated sea and the process is still using the traditions of Javanese culture. The presence of acculturation in *Nadran* tradition of Javanese and Islamic elements, such as timing, presentation of the offerings, the appearance of the culture of ancient Javanese culture element to the process that has begun to be influenced Islamic elements like a chanting prayers (Arinda, 2014). *Nadran* tradition depict real acculturation forms of interaction in the form of blending cultures and religions began when Sunan Gunung Jati Cirebon lead (Ramadhan & Abdullah, 2017).

Implementation Process of Nadran Tradition

Nadran tradition carried on coastal areas in Cirebon that Cangkol, Samadikun, Pesisir and Kejawanen that each region has its own fisherman Community implementation. In Samadikun before *Nadran* Tradition held a deliberations to determine the time, Kebayan (readers of prayer), Pemangku Hajat (indigenous stakeholders) and art events as public entertainment. The role of the part Keraton Cirebon was certainly there because it has become an annual event in the city of Cirebon. In the *Nadran* tradition in Cirebon has unique characteristics, namely the role of the Keraton Cirebon as a preservation of cultural stakeholders. No doubt that *Nadran* tradition has its own philosophy to the history of the formation of the city of Cirebon. *Nadran* tradition is a tradition that has colossal meaning of cultural, social and spiritual, so needed the support from many people (Holillah, 2017).

Determination *Nadran* tradition still refers to the Javanese calendar is Aboge. The fishing communities also previously set up a small boat made of bamboo called raft, used to put the *Ancak* (offerings of food) consists of the head of the goat, coffee, rice, chicken, rujak, fruit, rice seeds, kemenyan, cakes and tumpeng. The offerings must be in a state of purity and prayed over by Kebayan and become an important element that has a mystical value. If the offering is not complete is believed that there will be people who died. *Nadran* tradition implementation process begins with the recitation or *tawashul* to be grateful for marine products which have been obtained. Before offering or Larung *Ancak* (offerings of food) into the sea, the organizers *Nadran* doing a *melekan* with no sleep until morning arrived with the aim of keeping the offerings. Then the coastal communities surrounding the sites as a form of respect for ancestors, and when it was finished bringing Larung *Ancak* (offerings of food) into the sea to be drowned. The event ended with entertainment activities, is *Wayang* (puppets show) with the theme of folklore a coastal communities in Cirebon namely *Bedug Basu* or king maritime. Implementation of this sea alms needed forms of entertainment-based culture as a means of showing the preservation of culture (Novitasari, et al, 2017). Subarman (2014) revealed that the *Nadran* tradition has the purpose of various aspects such as:

1. Objectives relating to the vertical relationship between God as a container to express gratitude to God Almighty, and invoke the safety of fishermen across the sea;
2. Purpose Horizontal, namely the relationship between human beings, as a venue for gathering with family and friends who every day are rarely met;
3. Economic Social Goals, to strengthen unity among fishing communities in the form of Rukun Fishermen and Cooperatives while maintaining ties between fishermen, processors, with the skipper a boat or ship owner;
4. The purpose of entertainment and preservation of art and culture, as a venue for entertainment for the whole community, especially the fishing community.

The Values that Exist on Nadran Tradition

Each tradition held in Indonesia has a meaning of its own value, as Nadran tradition. A tradition is believed to be created by the community for generalization each value of life that is based on people's habits passed down to each generation (Sztompka, 2011). Nadran tradition exist in fishing communities as a function of cultural system, may affect other systems in the social structure, such as a social system which serves to institutionalize the values and norms in the Nadran tradition on fishing communities, so that people adhere to the values and norms that have been agreed, as a rule (norm) in Nadran tradition has correlation with social values embodied in the process of preservation of Nadran tradition (Ramadhan & Abdullah, 2017).

As in the tradition of religious values Nadran tradition no form of gratitude to Allah SWT because a marine products that have been obtained. In addition to expression of gratitude indirectly can be used as a guide to life in the coastal communities to act their beliefs, forms of gratitude to convince the public that their every action will have no impact. The representation of religious values contained in tawasulan process, dzikir and tahlilan which indirectly as a means of socialization of religion to society as guidance in controlling social life of the community. Tradition sea alms is a form of religion-based cultural knowledge that guide every human action is believed to the truth (Wahyudi, 2011).

Moral values contained in Nadran tradition include their mutual cooperation, a sense of togetherness Samadikun coastal communities. Implementation Nadran tradition has values very noble, such as social values embodied ie gotong-royong (mutual assistance), cooperation, and concern (Sudjana, et al, 2012). In the Nadran tradition moral values was regarded as guidelines for shaping people's behavior in interaction and social relationships with other people. Representation of moral values seen on the shelf simultaneously tradition regardless of the social status of a person they gather and celebrate together. Presence of any concern for each other as a form of moral values is believed to be the presence of a sense of belonging and help each other for the implementation of Nadran tradition to run smoothly.

Lastly there is the dominant values of solidarity that exist in Nadran tradition by making Nadran tradition as tradition is considered to be an obligation to do coastal community . Solidarity grows in self coastal community itself have an impact on existing good respect for fellow human beings, nature and culture. Making of solidarity drawn from the spirit of the fishermen to prepare during the implementation phase of this sea alms tradition (Novitasari, et al, 2017). Nadran tradition obvious form of solidarity is the type of mechanical solidarity, drawn from people still hold high social values contained in Nadran tradition. Their confidence and trust in the religious and moral values embodied in the Nadran tradition so that people act in their own self-awareness, other than the system of division of labor in fishing communities fairly low, because people often do act collectively. Growing social solidarity through community participation, such as social movements, social communities, and other social organizations, which operates in the areas of social concern (Cardoso & Geeti Sen, 2004).

Implementation Nadran Tradition as Part of Maritime Education Based on The Local Wisdom

Nadran tradition is one tradition that is considered as a maritime education based on the local wisdom. Of each process through to implementation Nadran tradition certainly has meaning. Interpretation also contains values and social norms which would serve as guidelines for behavior and social relationships to each other. Nadran tradition in line with national educational conception based marine loading local content (Subarman, 2014). Revealing the religious values of gotong-royong (mutual assistance), solidarity and togetherness that are vertically and horizontally can be a means of strengthening the brotherhood, building a national identity and foster a sense of nationalism. Local knowledge into a strategic contribution to creating a nation nationalism (Bashari, 2017).

Humanization process is not only found in formal environments such as schools, to get to know the tradition of indigenous communities around us in practical terms will make us understand the values that exist in a cultural tradition and is also considered as a means of cultural inheritance from one generation to another. Nadran tradition teaches each individual to not discriminate between social class and social status in real time, simultaneously we prepare for the event by reference to religious values, moral and solidarity. Nadran tradition is part of the local knowledge of the local cultural heritage needs to be preserved meaning of the values of local wisdom. Local knowledge is believed to come from the public and run by the community (Novitasari et al, 2017).

CONCLUSION

Local wisdom in the Nadran tradition is cultural representation. Nadran tradition have become part of the history of the formation of Cirebon, so this tradition gratitude to Allah SWT because a marine products that have been obtained. There are acculturation in the tradition of blending Hindu-Buddhism and Islam but the goal is the same as a means in giving thanks. From the process up to the peak of the Nadran tradition that has local wisdom values and objectives that guide the behavior and dealing between people. Religious values in the form of thanksgiving and prayer in the tawashul process, dzikir and tahlilan which indirectly as a means of socialization of religion to society as guidance in controlling social life of the community. Moral values such as a sense of togetherness, mutual help coastal communities prepare events nadran tradition. And the value of solidarity in the form of a high sense of awareness by holding social values contained in Nadran tradition.

The essence of this paper is how a local wisdom can be media for understanding of maritime education. Forms of maritime education in the form of understanding Nadran tradition values that guide for running a positive value that existed at Nadran tradition and also a means of preserving the tradition Nadran. Nadran tradition is local knowledge habitual Samadikun Cirebon coastal communities that may indirectly encourage a social order based on the usability values that govern the behavior and relationships of individuals in society.

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